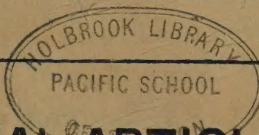


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**SPECIAL ARTICLES**

**A Lover of Men and Forests**

**Lura McLain Smith**

**The Federated Union of Churches**

**S. Niwa**

**Then and Now at Holston**

**Ellasue Wagner**

**Things That Are Alike**

**Lena Knapp**

**Fifty Years Agone, Part II**

**Charles F. Bernheisel**

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**Margo Lee Lewis**

**AUGUST, 1940**

**SEOUL, KOREA.**

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## Contents for August, 1940

### FLASHES FROM THE FIELD

#### ILLUSTRATIONS:

Holston Institute, Songdo	...	...	...	...	...	...	...	...	...	...	...	...	Frontspiece
Korea is a Garden	...	...	...	...	...	...	...	...	...	...	...	...	do
A REVERIE—Editorial	...	...	...	...	...	...	...	...	...	...	...	...	127
A LOVER OF MEN AND FORESTS	...	...	...	...	...	...	...	...	...	...	...	...	
Mrs. Lura McLain Smith	...	...	...	...	...	...	...	...	...	...	...	...	128
POEM—A RAINY DAY IN THE DIAMOND MOUNTAINS	...	...	...	...	...	...	...	...	...	...	...	...	
Rev. B. W. Billings, D. D.	...	...	...	...	...	...	...	...	...	...	...	...	130
THE FEDERATED UNION OF JAPANESE AND KOREAN CHURCHES IN THE PENINSULA	...	...	...	...	...	...	...	...	...	...	...	...	
Mr. S. Niwa	...	...	...	...	...	...	...	...	...	...	...	...	130
THEN AND NOW—FOUNDER'S DAY AT HOLSTON INSTITUTE	...	...	...	...	...	...	...	...	...	...	...	...	
Miss Ellasue Wagner	...	...	...	...	...	...	...	...	...	...	...	...	133
THINGS THAT ARE ALIKE	...	...	...	...	...	...	...	...	...	...	...	...	
Miss Lena Knapp	...	...	...	...	...	...	...	...	...	...	...	...	136
REPORT OF SOCIAL SERVICE	...	...	...	...	...	...	...	...	...	...	...	...	137
FORTY YEARS AGONE, Part II	...	...	...	...	...	...	...	...	...	...	...	...	
Rev. Charles F. Bernheisel, D. D.	...	...	...	...	...	...	...	...	...	...	...	...	138
SPIRITUAL CURES IN A HOSPITAL	...	...	...	...	...	...	...	...	...	...	...	...	
Miss Margo Lee Lewis	...	...	...	...	...	...	...	...	...	...	...	...	141
THINGS WE REMEMBER	...	...	...	...	...	...	...	...	...	...	...	...	
A. I. Ludlow, M. D.	...	...	...	...	...	...	...	...	...	...	...	...	142
THE PROTESTANT CHURCH IN CHOSEN	...	...	...	...	...	...	...	...	...	...	...	...	143
CONTRIBUTORS' COLUMN	...	...	...	...	...	...	...	...	...	...	...	...	144
NOTES AND PERSONALS	...	...	...	...	...	...	...	...	...	...	...	...	
Mr. Thomas Hobbs	...	...	...	...	...	...	...	...	...	...	...	...	144

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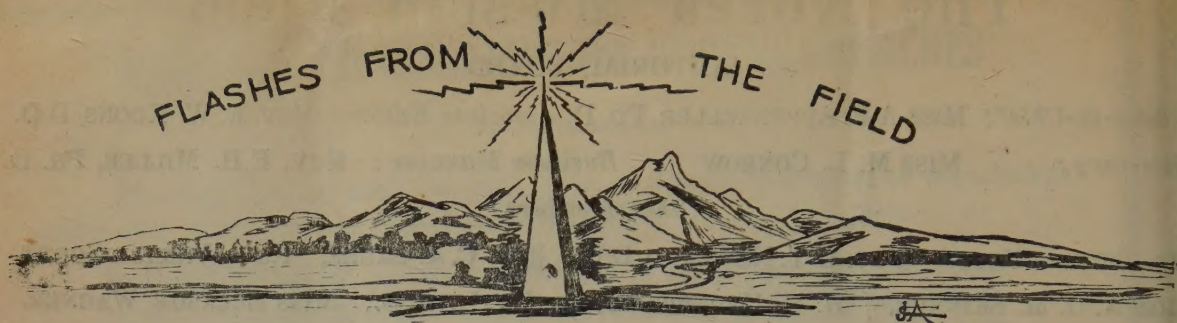
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Business matters, including subscriptions, should be addressed to Dr. E.H. Miller, c/o The Christian Literature Society. If such items are included in letters to the Editors, they should be on a separate sheet, to expedite handling.





**THE BEST YEAR YET**—Returning from furlough in July, 1939, I found that in the churches where I have worked for the past 30 years, there was every inducement for the Korean pastors and evangelists to leave their work. But they have all been faithful, and while I have no official connection with these churches, I have been travelling among them as in the past, preaching, advising, and performing such services as have been asked for. We have a general meeting of officers for counsel every three months, and everyone comes to it. This has been the best year I ever knew, in my country work.

*C. L. Phillips, Presbyterian, Pyeng Yang (Heijo)*

**A BIRTHDAY CELEBRATION**—Six in the morning, on the twenty-first of June. An open glade, with the deep green of shrubs and trees rising to meet the deeper blue of the sky, the city shrouded with mist, and jagged granite peaks rising beyond it. Eleven women students of the Methodist Theological Seminary, with the President, Dr. Fritz Pyun, had birthdays during this term, and this was a service in their honor. "Happy Birthday" was sung, a garland of white roses placed around the neck of Dr. Pyun, and a crown of pink ones on each girl. With their white dresses in the graceful Korean style, they were a lovely picture. Addresses of congratulation, responses, hymns and prayers, the birthday offering, all in the spirit of worship, made a beautiful and memorable occasion.

*Miss Lena Knapp, Methodist, Seoul—(Keijo)*

**HE THAT MADE HAVOC OF THE CHURCH**—In Pak Chun County is some of the oldest religious work in North Korea. Many of the churches go back 40 years, but much of the county was untouched by the Gospel till three years ago. Then the local churches sent evangelists into these areas, and already six new and flourishing churches have been founded. In one locality where the people are prosperous and very conservative, the preacher was distinctly unwelcome, and one night at ten o'clock was ordered out of the village, and had to trudge three miles before he could get shelter. Now the young men of that village have become Christians, and have organized what promises to be the strongest country church in that part of Korea. Not long ago the local pastor conducted the usual Sunday evening service, and then was asked to go on with an hour of Bible study; and the foreign missionary who travels that section also was called on for a similar double-header, right in the busy farming season.

*C. S. Hoffman, Presbyterian, Syenchun (Sensen)*

**THE POTATO GETS RECOGNITION**—Ten years ago, in a city like Pyeng Yang only a few potatoes were sold, but now the market is jammed with piles of them for sale, and the city people buy them as fast as they arrive. Four pecks of potatoes equal a peck of rice in food

*Turn to Inside Back Cover*



## HOLSTON INSTITUTE, SONGDO

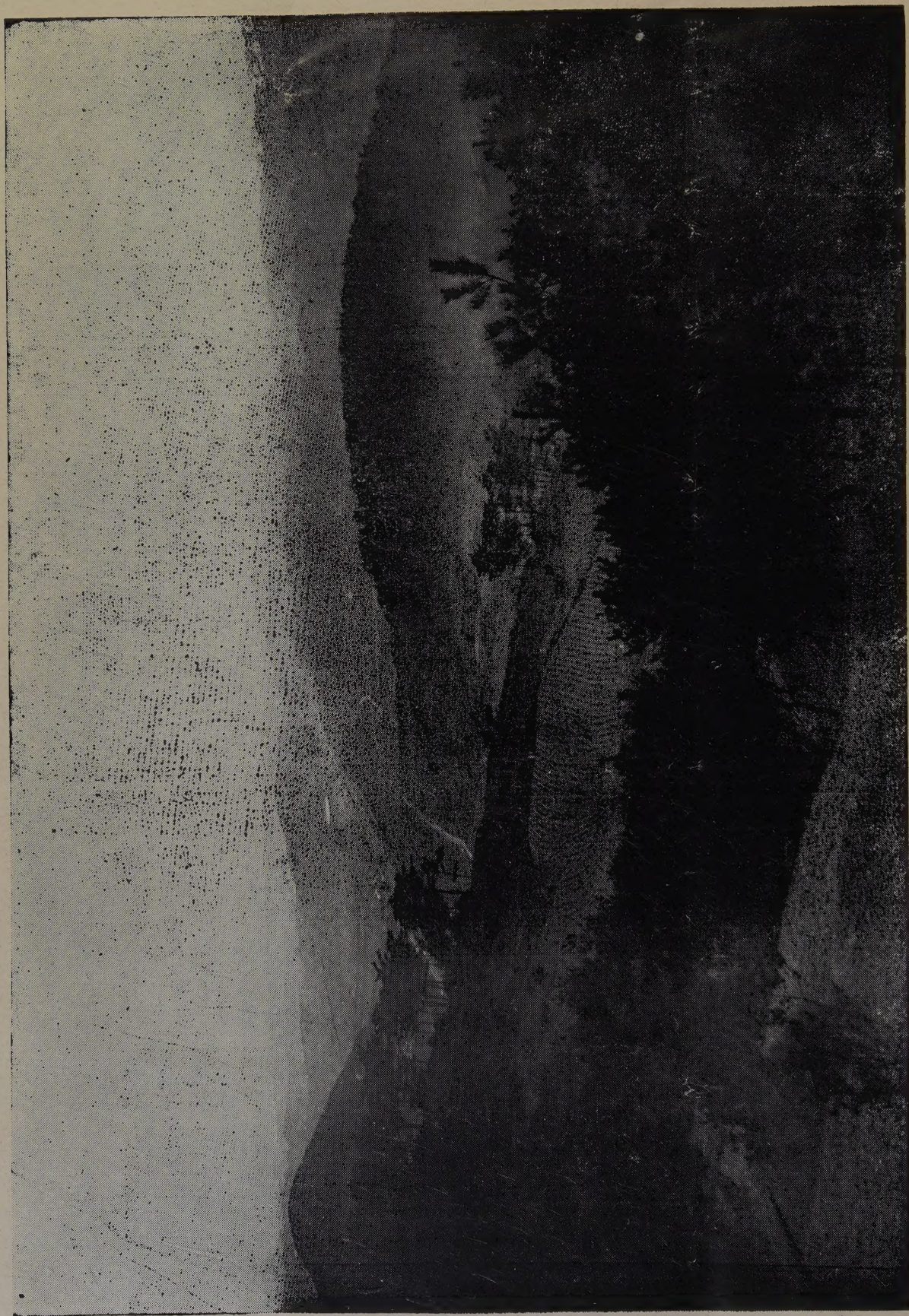


1. First Building and Students. Jumping board was almost their only game. The girl in the air is Kim Susie, the first teacher.



2. Winter brings skating as a favorite sport. The basket-ball court is flooded to make a rink. Most of the girls take part, and some of them are experts on the ice.





KOREA IS A GARDEN



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress


Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXVI.

AUGUST 1940

No. 8

### A Reverie

 KOREA IS ONE of the most beautiful of the many fair lands that God has given His children for their earthly home. Her watered valleys of rich grain are set amid ranges upon ranges of rugged mountains, where wild flowers and song birds flash amid the trees. Her hills are rich in ore; her island-studded coast is filled with the gifts of the sea, while her streams provide ample power for the alleviation of crushing labor. As the people themselves say, these thousand miles of shining waters and jewelled hills are their God-given garden, wherein He has provided amply for their needs.

But her toiling masses, bending knee-deep in paddy mud, digging in black mines, or risking their lives in little open boats in the swift tides, have scant enjoyment of what was meant to be a paradise on earth. Theirs is not the joy of work for their own, of labor rewarded by good living and opportunity for their families. Through the centuries the Korean farmer has been a "share cropper", working for the barest subsistence. In recent years not even the owners of the land, much less the tenant farmer, may enjoy the crops that they have toiled to raise. As in many other places, the worker himself seems to benefit least from his efforts.

Into the sodden, hopeless life of the Korean laborer has come at last the evangel of Christ. Many darkened minds and sad hearts have received with joy His message of a loving Father, a redeeming Saviour, an abiding Comforter. Each month the pages of this magazine testify to new life that has come because of the good news. Largely through the Church and her representatives have come the blessings of Christ; the hundreds of groups of believers all over the land, who worship and work despite difficulties, are a constant witness to her power. Often it is through the school or hospital that new and better life takes the place of old, unhappy ways. Perhaps most effectively does it come from the individual Christian whose life draws others to his Lord. Such a one was Mr. Saito who, though not born in this peninsula, lived and worked in such a way as to bring God's message near.

It is only when we think, however, that not five out of one hundred people in Korea have yet received the transforming news of God's grace, can we realize that our task as messengers has just begun. This summer, as we enjoy the refreshment provided for us so richly in God's world of beauty, may each of us find some way to bring to others the life and hope that are in Christ.

A.R.A.



# A Lover of Men and Forests

## An Appreciation of Mr. Ootosaku Saito

LURA McL. SMITH

If you plan for ten years, plant trees. If you plan for a hundred years, plant men—Chinese Proverb.



BACK IN THE DAYS when young Japan was developing leadership so necessary for modern progress, one young man, Mr. Ootosaku Saito, was learning forestry in schools and out in the open. As he moved from one forest to another, his successors, when faced with need for flood control, could remember his precepts and accept his decision as to afforestation methods, for he was thorough and practical.

Christ won his heart even while a student. As a guest in a home of plenty, he was disturbed one night by sounds in the garden and saw there the kneeling figure of his hostess, pouring out her heart to God for the salvation of her worldly-minded husband. Such devotion touched him, as it did his host, and two more lives were thus dedicated to God's service.

While a teacher in a very old, exclusive girl's school he was so impressed by the worth of one of the students that he sought her hand. Their first child, a daughter, was born the year Mr. Saito scaled Mt. Morrison in Formosa. She was given the name Niitaka by the Emperor, but called Tama, Jewel, in the native language. Mr. Saito was the first to climb this mountain. It took perseverance and courage to reach the summit in the terrific winds that beat among the crags, just as it has taken courage to withstand all the buffeting of conscience in high position. In a volume of memorial addresses, one of the most striking tributes was that of the YMCA secretary who was a fellow soldier, that Mr. Saito was even then known as one who would fearlessly proclaim the truth as it is in Christ Jesus, to higher officers as well as to his men.

He served his country as a soldier, both in Korea and Formosa. In wintery weather such

as they had never known in Japan, the soldiers would have suffered even more had he not put to practical use his knowledge of charcoal-burning, gained as a student. And in summer, when disease was rife, he aided greatly by his practical skill, until invalided home himself. The Emperor had heard of this "charcoal officer" and kindly nurse and gave him recognition after the campaigns in Formosa; two of the highest medals came to the troops, one undoubtedly earned by Mr. Saito, but he quietly passed it on. The great missionary, Dr. McKay, found it necessary to complain of the destruction of a church. The officer approached stormed out that no such thing could have happened. General Nogi, attracted by the commotion, came out to hear the cause, and promised to make restitution. He said the Christians among the fighting troops had been so brave and loyal that a far greater number were killed, and that the troops of occupation lacked their restraining presence. He offered continued high place in the army to Mr. Saito, so greatly impressed was he by his character. But forests were his first interest and Mr. Saito returned to them.

When Prince Ito came to advise the Korean government, he invited Mr. Saito to come as State Forester. Everything needed to be done: forest surveys, revision of laws, establishment of seedling stations and model forests, and all the people roused to the necessity of re-afforestation, conservation and proper utilization of the wealth of timber still remaining. Many have objected to the widespread plantings of acacia and poplar in those early days; but many a time they proved their worth as rapid growers and holders of the soil, and now when wood pulp as well as



cheap fuel are so needed, they are justifying his choice. One example came in a terrible flood that reached even the Wiju streets. Poplars planted by Mr. Saito's own hands around the forestry head-quarters on the island in the Yalu not only held their ground and saved the buildings, but also the island itself, as the yellow flood engulfed them all.

Three undertakings stand out clearly, two not known before in Japan proper, one never attempted before in any country. In Japan no one is permitted in state-owned forests, but here Mr. Saito wanted the people to have a right to gather fuel freely, if they gave proper return in conservation. Then Arbor Day was the child of his thought, even though others such as the governor-general, were given public credit. April 3, 1911, was the first Arbor Day, and the mounting figures of trees and seeds planted each year is most encouraging. So popular has it become that it is observed in Japan as well. The last great advance came through defeat, such as would daunt a less earnest Christian. The compiler of the little volume of memorial addresses has worked with Mr. Saito from the very beginning, as did nearly every one on his forestry staff. To new-comers he seemed stern in cases of failure, but his men soon learned it was because he wanted to teach them. And if they did well, he was first to praise. When one in authority objected to a young helper's third promotion in a year, Mr. Saito stood his ground. It had been well earned, and most of his staff were Christians. On long hikes he talked on scientific and spiritual matters; when caught some days by rains in little mountain villages, he would have regular Bible classes for his staff and then for little children; and always he lived his life as a

humble follower, so that men were attracted to his God.

But disgruntled applicants started a newspaper campaign to destroy him. In the course of the investigation, where nothing was proved, he was reprimanded for thinking the forestry office a church. He agreed to take on non-Christians in the home office, but out in lonely mountain places he wanted men who knew that God watched them. He could have had his position back again, but the call of a new work was strong. For the first time in history he organized a company to care for private-owned forests, and attracted much capital in such investment. His vision for his beloved adopted land was expressed thus, "When my hair is white, the hills of Korea will be green." Any one who has had eyes to see the growth of hillside plantings can rejoice in his ripened years.

But men were above trees. The man who published lies about him was injured in the bomb explosion on the arrival of a new governor-general and was confined to a hospital bed for months. Lovingly Mr. Saito dealt with him, until he won him to repentance. During his later years Mr. Saito pondered long on the application of Christian principles to the thought of his people. One could wish he had been able to publish his book before he passed away. His home in North Seoul was set in a park of hundreds of native trees; but he loved best to plant seeds of truth and righteousness, and was always a leader in his community, even serving as organizer of a church, if none existed in the frontiers where his work called him. His home life was very beautiful, as he had a very high regard for womanhood and he was always ready to share with others. But one wonders if his spiritual children are not his finest monument.





# A Rainy Day in the Diamond Mountains

REV. B. W. BILLINGS, D. D.

God of all this matchless beauty,  
By these mountains in the mist  
Teach us Thy love's just as real  
As in days when they're sunkist.

As we listen to these bird-songs  
Sweetly sung through all the day,  
Teach us, too, to sing thy praises  
Whether days be gold or gray.

As we see these lovely flowers,  
Drinking still, but ne'er too much,  
May we open all our souls wide,  
May they blossom at Thy touch.

As we see the snow-white water  
Leaping down ten thousand falls,  
May we run to do our duty  
Wheresoever man's need calls.

As we see the self-same water  
Rest awhile in dark green pool,  
May we also find some quiet  
Where our hearts can go to school.

Great Creator of all beauty,  
Cleanse away our every sin.  
Fill us with Thy gracious Spirit  
Make us beautiful within.

## The Federated Union Of Japanese And Korean Churches In The Peninsula

S. NIWA

**Note :** Mr. Niwa, a highly-esteemed secretary of long service in the Japanese Y.M.C.A. in Korea, has submitted this article, which sets forth with unusual clarity the point of view of an influential group. It is here presented for the information of our readers.—Editor.

**F**ORTUNATE STATUS of evangelistic work in Chosen. The denominations of Protestant missions working in Chosen are very few, the largest of which are the Presbyterian, Methodist, English Church and Holiness (Oriental Mission), the latter having been developed in recent time, while the other four have already a history of some fifty years. Comparing this with Protestant churches in Japan proper, where there are more than seventy denominations, Chosen is really blessed in that respect. As we think on this at the present time, the negotiations between the representatives of the different missions not to overlap in their territories proved to be prudent and wise; thus the whole peninsula was assigned to be working fields of these few missions. Since then the Holiness, the Seventh Day

Adventists and other missions have begun to work in Chosen. Thus the churches in Chosen may well be proud of the small number of different denominations. Recently the time seemed to have come when, if the Korean churches of the several denominations would unite their effort for the evangelization of the peninsula, the good result would be very great. Moreover, if the Japanese churches of different denominations, Nippon Kiristo, Nippon Methodist, Nippon Kumiai and others would cooperate with the Korean churches, it would not be a mere illusion to expect a wonderful result in the advancement of Christianity in the peninsula.

**Wonderful time.** And we see now that such a time has come within our view, reminding us to realize one of the reverential experiences of Moses. When he saw an angel



of the Lord in a flame of fire in a bush, he wondered at the sight and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers..... Then Moses trembled, and durst not behold. Then said the Lord to him, Put thy shoes off from thy feet; for the place where thou standest is holy ground. We who see the present status of the churches of Chosen, can not help trembling in the belief that the Unseen Hand is upon the churches of the peninsula.

**A small praying group.** When the Chinese incident broke out three years ago, a great change in the mental condition of the people started to take place. Up to that time the Japanese and Koreans had been trying to unite with one another under a slogan of amalgamation of both peoples, but in the development in this emergency they have come to have an ideal of being one solid group of faithful subjects of the Imperial State, and they are most courageously endeavouring to realize it. Though much of this is due to prudent efforts of the Governor Generals in succeeding periods, holding fast the Imperial Instruction graciously given by the great Emperor Meiji to grant the self-same benevolence toward both peoples, it may also be ascribed to the fact that Korean people have promptly and wisely adapted themselves to the progressive state of things as found under the present circumstances.

Christians, numbering 350,000 in a total population of 23,000,000 have been found ready to be united with the Japanese Christians, especially so because both of them have a faith in One God as the Heavenly Father. Three years ago a few Christians of the city of Keijo came together for prayers at an early hour every morning at the Japanese Y.M.C.A with the definite object of seeking divine guidance as to the best ways of serving the country in this present critical time. They came to feel and believe that the time to promote the federated union of the Japanese and Korean churches of different denomina-

tions had arrived, and they proposed to execute it in a meeting of representative Christians of the city. The proposition was accepted by a unanimous vote.

**Formation of the Union.** So in May, 1938, we witnessed the ceremony of the formation of the Federal Union of the Japanese and Korean Churches in Keijo at the peoples' auditorium with a big gathering of 1,600, augmented by the auspicious presence of the Director of the Educational Bureau, Mr. Shiohara, and the Governor of Keiki Province, Mr. Kanjia.

At the same time we appealed to the churches of the whole peninsula to form similar unions at the important centres of the provinces. The churches, which had already been forming an idea of amalgamating all churches into a strong federated union for the evangelization of the peninsula, made prompt and sweeping response. Thus within two months we saw thirty-one unions started, and these in turn were federated into one big union on July 7th, 1938, the memorable day of the Chinese incident, with the ceremony augmented by His Excellency Governor-General Minami, who delivered most adequate greetings for the formation of the union. At that time (1938) the number of unions was thirty-one, while at the second annual conference of the union (1939) the number was increased to forty-seven unions, among which there were unions at Fuzan and Heijo.

**"The place whereon thou standest is holy ground"**. Paying much respect to the creed of different denominations and honouring their individual characters, the formation of the union of the churches was thus started. To us this was an outstanding accomplishment to some extent. This may be explained by the fact that the present circumstances have given an impetus to the churches to meet their needs, but we have a faith, that such could have only been brought out by the divine guidance. Thus, as Moses heard a voice, "the place where thou standest is holy ground, put off thy shoes", we too should put



off our frail human thought, and simply obey the voice from above, and let the Unseen Hand accomplish His own purpose.

**Evangelization cultivates spirit of patriotism.** Germination and kindling of the spirit of reverence and service is the purpose and mission of Christianity. In turn evangelistic work will surely encourage and cultivate the reverential and patriotic spirit of the people. Thus the inauguration and formation of the federal union of the Japanese and Korean churches could not but have great power and immense influence for rousing the patriotic spirit of the people. Therefore it is incumbent upon us all to encourage and accomplish the sacred purpose of the union.

**Relation with the general movement of the united efforts of the spirit of the Japanese people.** In accordance with the main purpose of the general movement of the united efforts of the spirit of the Japanese people, we have to deepen the knowledge of the present circumstances, and be ready for the stupendous work of the reconstruction of Eastern Asia. At the same time we must be ready for any test of endurance and for any sacrifice, no matter how long the duration may be. Our union thus enlists in the general movement the united efforts of the people by seeking betterment of daily life, by economic and frugal use of materials, by voluntary physical and spiritual efforts for service, and by self-sacrifice for the emergency. In that way our Christian union cannot fail to become one of the strongholds of the movement.

**Cooperation with the federal union of the different denominations in Japan Proper.** After only one year had passed since the formation of our federal union, and as it was already beginning to be the united organ of Japanese and Korean churches in the peninsula, negotiations between it and the union of churches in Japan Proper resulted in an agreement for exchange of delegates, and by providing preachers to help the evangelistic

work in Chosen. Dr. Kagawa's great evangelistic campaign in many important places in Chosen last winter was a strong manifestation of the cooperation of the two movements. This is really a cause of joy and thanks and leads us to the conviction of God's blessing and a renewed faith in the providence and guidance from above, and thus inspires us to more prayer and effort. "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." We have but to think more of the meaning of the Lord's words of encouragement, and we can not fail to have more courageous to accomplish the great purpose of our union!

**Cooperation with missionaries.** At the end of this presentation I feel that I could not possibly close without a word on an important matter, namely to show our attitude toward missionaries. We look back over half century and see many missionaries who came to this hermit nation for the launching of missionary work. By their sacrificial, devoted enterprise in various ways, they have given stupendous impetus and have been shining lights in the life of the people. They began educational work; they started medical activities; they brought the good news of the gospel. When we consider their good and noble accomplishments, we are always deeply grateful, and we sincerely wish to show deep respect and give thanks to them. So we earnestly hope that they will cooperate with us in this our new movement.

**God's will.** So far our union has been launched with the divine blessing. It is now our duty to consolidate our organization and promote the evangelistic purpose of the union. Therefore we accept further cooperation from the Christian union in Japan Proper, and look forward to close cooperation with the missionaries in Chosen. We firmly believe that this is the will of God, and this is our way and means of serving our beloved country in this momentous time.



# Then and Now

## Founder's Day at Holston Institute

May 15th, 1940

ELLASUE WAGNER



**T**O-DAY we celebrate the founding of Holston Institute. Thirty-six years seems a long time in retrospect, but when we consider it in the light of the changes those years have wrought, it might be hundreds of years.

Let us think together of some of these changed conditions, not to take pride in our achievements, but to count our blessings and return thanks to our Heavenly Father for his mercy and goodness in dealing with us.

**Physical changes:** That cold December day in 1904 when first I saw Songdo it was then, as it had been for five hundred years, a very conservative town, sprawling out over the hills and valleys. There were no modern improvements such as city water, lights, railroad, telegraph communications, etc. Songdo remains to-day the most conservative city in Korea, but she also has many modern homes and the conveniences of modern life. What has happened to our school in these years?

**Buildings.** Thirty-six years ago we started in that little house known as the "ginseng shed", a small mud house, one room, with an eultari, (brush fence) about it to shield it from the view of passers-by. To-day we have five buildings of solid granite: Kindergarten, Primary, High School, Chapel and Dormitory. Yes, even this is inadequate for our present needs, but let us look at these beautiful buildings in contrast to the first home in the little ginseng shed.

**Equipment.** What did we have those first days that could be called equipment? The same room served as classroom, dining room, study hall and sleeping quarters, for from the first day it was a boarding school. The girls sat on the floor and studied until meal time.

Then the little tables of food were brought in, and lo, it became the dining hall. When bed time came, the rolls of bedding were spread out on the floor and the dining hall became the sleeping room. There were no chairs, desks, charts or maps, no scientific equipment, very few books and none of the thousand and one things that to-day we consider absolutely necessary.

Now, go take a look through our laboratories: the home economics kitchen, laundry, sewing room; the physics and chemistry laboratory and the natural science museum, the map room and the library. I think I hear the teachers mention some of the things we wish for that we still lack, but just now we are counting our blessings and thanking God for what we have already received.

**Student Body.** Those twelve little girls who composed the first student body were the pioneers. They bravely faced the criticism of a hostile world. All honor to those first twelve! We are justly proud of them and their record.

What have we to-day?

Kindergarten 120; primary 444; high school 470, boarders in dormitory 102. Total enrollment in Holston schools 1034. In those first days it was all primary work, most elementary. None of the girls had seen a school before. This was the first girl's school in the Pine Capital.

**Faculty.** Dear old Pang Sunsaing, a scholar of the old school, was the first teacher of Chinese classics, and the girls began with their first characters. Kim Susie, the girl teacher we brought from Seoul, had herself very little learning, but she could read the Korean eunmun, (phonetic script), had been chosen.



because she was an older girl and could carry the difficult dignity of matron for the dormitory. Compare that with the teaching force of to-day. We have every right to be proud of our teachers. All from the Kindergarten up have had normal training; many of them are college and university graduates, and all are well prepared in the subjects for which they are responsible.

These I have mentioned are some of the things that one can see and touch, but the intangible things have changed even more with the passing years. What are some of these?

**The attitude of this community.** The attitude of the general public toward woman is evident. I have mentioned the fact that in those first days with only twelve students, this was a boarding school. Why was this? The girls were all Songdo girls, they did not live far from the school, yet the twelve were there day and night.

It was not considered proper or safe for a young girl to go on the street alone. Even those little girls wore over their heads the old-fashioned *sul-chima* (veil) drawn closely about their faces, so that only one bright eye was exposed and their faces were completely hidden. To-day take your stand any afternoon at our gate and watch these thousand students as they go their way. They are dressed in their natty school uniform, middy blouse and pleated skirt, and they are absolutely unselfconscious. They think of themselves and others think of them as persons, not as "mere barter in a matrimonial trade". Come on field day, or at athletic period and these same girls are out in bloomers. Their parents and friends and the general public come to see the girls on field day. All rejoice in the freedom and new life that the changes have brought.

**Woman's place in society:** The ideal woman of Korea to-day is, as it should be, the ideal wife and mother. We believe that there is no higher destiny than this. We remember the old saying that "the

hand that rocks the cradle rules the world". In Korea to-day, however, there is a new realization of the fact that the woman who wields this influence needs the best of education and training. We have heard it said over and over lately that the best families now demand an educated daughter-in-law. Holston High School graduates, 1,130 in number, are scattered all over this land, taking the place of leadership in their homes and also in the professions as doctors, nurses and teachers.

How different was the outlook for those twelve little pioneers! Their parents faced the criticism of all their neighbors and friends who said, "Girls are only fit to be sent to their *si-chip* (married) so it is foolishness to try to teach them book learning!" In those days, too, the people had serious doubts of woman's ability to learn, to grasp the difficult Chinese character. I have been told that ancient writers frequently discussed the problem as to whether or not a woman really had a soul!

**The legal rights of women,** or the thought that women had any rights at all, was a strange idea to the old people. A girl was sent while very young, sometimes almost a baby, to her future husband's house, and the parents said, "Why should we spend our money to educate a girl, who immediately becomes a member of another family and is lost to us?" It was the sons who remained with the family to carry on the work and to bear the burdens. I believe that it was usually not a lack of love for the dear little girls, but rather an economic problem. It was through the sons, not the daughters, that the family was to continue, and naturally the sons had all the consideration, the property rights and the education. Yes, to-day even girls are considered as persons, and more and more they are having their word and rights considered.

**The attitude of the community has changed toward missionaries.** It was not comfortable to be a "foreigner". Once the children on



the streets ran after us missionaries, called unpleasant things after us, and on occasion threw rocks and rotten eggs at the strange looking foreigners. Missionaries to foreign lands have always had this thing to face. Korea was no exception. The old *Tai Wun Kun*, who put to death thousands of Korean Roman Catholic Christians less than 100 years ago, thought that they were following a foreign cult that would lead the nation ultimately into intanglements with foreign nations. There was a day when the first missionaries to this city had a little boat hidden in the water over at **Tang Mori**, ready to flee for their lives; but the mob quieted down and the danger passed.

To-day we have many evidences of the love and friendship of our friends in Songdo. They know that we love them and they have been more than kind to us.

The Attitude toward Christianity has changed. I do not mean to say that this old Buddhist center has become a devout Christian community—far from it. The old aristocrats adhere to their ancestral worship; the more ignorant masses of the women continue to go to the mountain shrines and temples, and to call on the *mudang*, (sorceress) in times of trouble, even as they did in the days of old. However, there has been a mighty change in sentiment regarding religion. At first the people were suspicious of all such foreign influence. Those first little girls were from the first Christian homes of Songdo, and these pioneers faced persecution, misunderstanding for their faith. The most biting criticism of all was for associating with the unwelcome foreigners. To-day when our new students

enter, the majority are from non-Christian homes, but there is no opposition to their accepting the religion of the school. They buy their new Bibles and hymn books when they enter. Many of last year's graduates said to me that, although they did not know at that time what it all meant, when they first entered Holston it was with the determination to become followers of Christ, for even then He seemed to them the best they knew.

Judged merely by the educational standards of this country to-day, we must admit that the Government institutions have better buildings, better equipment, more money and more teaching staff. But we are sure that the one priceless treasure we can offer is instruction in the way of light and truth, the way that leads to peace and joy and to life eternal.

One of the Korean leaders once said, "When Christ enters Songdo, it may be by the back door." What did he mean? I think of the hundreds of young women in this city, Holston graduates, girls who have accepted Jesus in their hearts and who as young married women are now living quiet lives of usefulness and self-sacrifice in their own homes. But they are still hemmed in by the ancient customs of their people. They must fill the place of the obedient daughter-in-law. Yet the unobtrusive influence of these women is incalculable, and like the leaven that is hidden in the dough, will surely leaven the whole. Holston has had and is having a large share in transforming the life of this city. Let us give thanks, one and all, students and teachers alike, that we have been given even a small part in this great work.





# Things That Are Alike

LENA KNAPP

**"I**N Christ there is no East or West.. " This line and the whole poem have been in truth a morning and an evening and a noon prayer for me ever since I reached the Orient. External differences I find, of course, and some of these delight me, while others make my heart ache; but it is in the realm of internal, basic, and I may even say eternal values that I find my deepest impressions; and they are likenesses rather than differences.

Kwanaksan, unto which I can lift up my eyes and find help, even as I have unto Mt. Chocorua where Whittier wrote, "Drop thy still dews of quietness".....Little Pok Dong, who looks up from his play when I pass by with the same inquiring gleam in his eye that Betty Ann has when strangers come to call .....The Ewha College girl, saying as we watch a train wend its way through the valley, "I love the white smoke against the clear blue sky; when I see this I feel I want to be like the sky, deep and blue and beautiful", thus voicing the aspirations of youth I know in another land.....The lay woman in the country church who inquired (more significantly than she knew, perhaps!) "Did you come to work, or to look?" thus expressing for local church workers the same desire for help I have heard in a highly institutionalized Chicago church, as in a small New England meeting house.....The fellowship that exists among those whose vocational choices have led them to positions of special responsibility in the work of building the Kingdom of God..... These represent what I mean by basic and eternal values.

There are several reasons why our likenesses seem to me to overshadow our differences. Chief among these reasons is experience of Communion, which was my privilege the second Sunday I was here. New faces I saw about me, strange characters in the book

before me, but there was the communion table and the altar; also music which I understood to say, "In the cross of Christ I glory," and "Just as I am". As we knelt at the altar I knew there was communion with Almighty God and that each of us would "rise and go in peace", and that the "God of peace" would go with us.

Lest I seem to have an ostrich-head-in-the-sand attitude, I will refer to other types of things to be observed. I see a man striding pompously along the brow of a hill, high hat, starched white coat, hands impressively folded behind him. I recall also seeing Mr. Successful Man striding down Michigan Boulevard. Both appear to be happy and content in obvious masculine superiority. And then I hear the rat-a--tat-tat-, rat-a-tat-tat of ironing sticks as I pass by houses, even until late in the night, and I think: So it is that at the heart of life everywhere there is a woman, perhaps a little woman, quietly but effectively giving her all for the good of those she loves.

One place where I feel completely at home is on crowded trains. A poke in the ribs from a man wearing a kimono or a turumaki (Korean long robe) hurts no more than from one wearing a trim blue suit from The Hub. A lunch on the Keizyo-Shinson has the same disastrous result as one on the Evanston Special. Moreover the reactions of those who make up the crowd are no different. Some make an ugly scowl, some "get tough", some can laugh, some bear it in patience and some in dumb resignation. Which of these, thinkest thou, feels himself brother to the others?

Some of the houses here look like mud huts, but I have seen sharecroppers' hovels on Missouri mud flats; some little children are dirty and undernourished, but I have seen their little brothers and sisters on the near-Northwest side of Chicago; some old women are clothed in dirty rags and are begging.



## THINGS THAT ARE ALIKE

They always remind me of the crouched, bent old hag who always was sitting at the south-east end of the bridge, when I came up from parking my car, and who always held out her hand unless she was toppled over in sleep. As long as these things exist anywhere on God's fair earth, the battle is not done. Strong men of God must rise up to serve the Son of man, His brothers, our brothers. Only so can God's kingdom come and His will be done on earth. How meaningful are the lines:-

This is my song, O God of all the nations,  
A song of peace for lands afar, and mine:  
This is my home, the country where my heart is,  
Here is my hope, my faith, my dream, my shrine;  
But other hearts, in other lands are beating  
With hopes and dreams and faith the same as mine.

My country's skies are bluer than the ocean,  
And sunlight beams on cloverleaf and pine;  
But other lands have sunshine too, and clover,  
And skies are also ocean blue as mine.  
Oh, hear my song, O God of all the nations,  
A song of peace for other lands, and mine.  
(From Wesleyan Service Guild Handbook, 1939-40)

## Report of Social Service

Since 1926 the Federal Council of Protestant Evangelical Missions through its Committee on Social Service, has supported the HOME FOR GIRLS IN NEED in Seoul. Four years ago we added the TRAVELLERS' AID in Fusan.

The Home has cared for 140 women and 25 babies, and no one has ever been refused admission. Thirty-nine have been sent back to parents, husbands, or other relatives, 32 have found work, in schools, hospitals, or homes; 5 have been married, 3 claimed by the police, 15 have entered schools, 23 have left "on their own", two have died, one was sent away because she could not fit in, and 11 have taken their babies and gone to their homes or to good employment. One was "sent to a hospital", and there the record ends. Seven are still with us, and two babies.

A Korean social service worker tells this story: "A young woman and her baby were found destitute and homeless. A cafe waitress, she had been led astray. Before the baby was born she lost her position, the child's father deserted her. Now the cafe would not take her back, because the child would have to be with her. She is in the Home and will be cared for till employment is found for her."

At Fusan the Government-General's Social Service Section has put up a fine large build-

ing and installed a staff of social workers, to care for the crowds that go to and from Japan Proper. But our two very efficient Salvation Army Officers and their work are still needed.

"A young woman, on her way to join her husband in Japan, had no police permit for the journey. In her home village she had been told that, since her husband was already in Japan, none was needed. The Water Police could not let her on the steamer, and at midnight they brought her to us. We took her in and cared for her. The police telegraphed her village for information, found all was in order, gave her a permit, and sent her on her way to her husband." Just part of the day's work.

From the first, the Salvation Army has furnished officers who did the work in both these enterprises, and the Federal Council has been responsible for the finances. Beginning with this year, the Army takes all responsibility, and the Council will provide a fixed subsidy. For 1940 we expect to raise ₩3,000.00. Subscriptions from the Canadian, Australian, and Methodist Missions total about ₩1,500.00 a year. The other ₩1,500.00 is still to be found.

If, in addition to these subscriptions, each person who reads this letter gives ₩5.00—or more, since some may give nothing.....the



1940 support for these enterprises is certain. Mr. L. H. Snyder, of 311 Shashoku Cho, Keijo, Treasurer of the Federal Council, will receive all funds and transmit them to the Salvation Army.

But,.....the duty of a missionary in Chosen today is not limited to giving money for rescue work and putting up temperance posters to protect minors. The victims of commer-

cialized vice need help to get free from their slavery. The Church should be roused to a new sense of its opportunity and its obligation in this matter. What can we do about this, and when do we start?

For the Social Service Committee,  
ANNE C. PIETERS, Secretary  
E. W. KOONS, Chairman

## Forty Years Agone

REV. CHARLES F. BERNHEISEL, D. D.

### PART II

**Q**UIN NOV. 22 Dr. and Mrs. Baird invited some of us for Thanksgiving dinner. As soon as we were through dinner the whole missionary community came in to prove that this was not Thanksgiving Day. Mr. Graham Lee, the spokesman, produced several calendars, dictionaries, and encyclopedias and in a ringing, pedantic speech proved that Thanksgiving always comes on the last Thursday of November. It was a jolly time. The result was that next week I got invited to another Thanksgiving dinner, two in one year. Anyhow, we were thankful. The following Sabbath Dr. Follwell preached a Thanksgiving sermon and Dr. Moffett baptized Mr. Lee's baby, Graham, and Dr. Sharrocks' baby, Ella. She is now Dean of Nurses in Severance Union Hospital.

Dec. 1. Some anxiety has been caused the missionaries by reports of threatened uprisings against native Christians and foreigners. Dec. 6th has been set as the date for such an uprising. In the north a governor has posted a placard which was thought to be anti-Christian and anti-foreign. A copy of it was secured but found to contain little of consequence. The plot is thought to have originated in the palace at Seoul, as the order sent to all magistrates bore the seals of two men next the king. They both deny it, now that

it has leaked out. Dr. Allen, the U. S. Minister, counsels caution, and requests the ladies not to go to the country and the gentlemen to expose themselves as little as possible. We are trusting the Lord to bring to naught all such opposition to the spread of His Word and to the safety of His people.

Dec. 6. A meeting of the men of the community was held today to consult as to any method of procedure in case we are driven to defend ourselves. The matter was thoroughly discussed, and while no one anticipated any immediate danger, it was thought best to appoint a committee to formulate plans for concerted action, should such be necessary. This is the night set for the uprising.

Dec. 7. The night passed with no danger, and we have heard of no outbreaks in the country districts. Evidently the movement has been headed off and the evil plans frustrated.

Dec. 19. This being Miss Ogilvy's nineteenth birthday, the community gathered at the Baird home at four P. M. and surprised her as she came from school. Nuts were served. Dr. Wells wrote a poem for the occasion on the spur of the moment. College songs were sung and a good time had. (Miss Ogilvy became Mrs. C. D. Morris in 1903, and is still at work in Chosen.) Please note the evidence



of frugal living on the part of the missionaries of those days as indicated by the refreshments. This was a birthday party, too. No cakes or ice cream, just plain nuts!

Dec. 23. Sabbath before Christmas. The church building this afternoon was completely filled. Mr. Moffett baptized twenty-three babies.

Dec. 25. Christmas Day. Early this morning several different members of the community sent me little presents, among which were some boxes of nice candy. One good house-wife sent me a delicious mince pie. I acknowledged it as follows:

I ate your pie with great delight,  
And then slept soundly all the night.  
No dreams of grandma 'sturbed my breast,  
No pains arose within my chest.  
What greater witness of your art  
Could there be found in any part?  
So, many thanks for your good pie,  
I swear t'was good, or hope to die.

At 10.30 A. M. a Christmas service was held at the church, which was crowded to the doors. The children sang several pieces. Short addresses were made by Moffett, Lee and Baird. Many paper flowers of beautiful design were in evidence, decorating the pulpit and also in the hair of nearly all the women and children present. It was an inspiring sight and an evidence of a deep and effective work of grace in their hearts. Over 600 yang were contributed to be used in the benevolent work of the church. (A "yang" was worth five cents, U. S. money, but a day's wage was three yang). All the missionaries took dinner today at the Nobles', of the Methodist Mission, where we had a delightful time. After dinner there was an entertainment for the children, with a Christmas tree and Santa Claus.

Dec. 31st. Mr. and Mrs. Hunt and Miss Best gave a New Year's Eve party. Some of us sat up to watch the old century depart and to greet the Twentieth Century as it made its appearance at the midnight hour. Thus passed the Nineteenth Century.

Jan. 1, 1901. The Koreans have always

made much of New Year's Day. It has been their custom to go from house to house and make obeisance to the aged among their friends. It certainly is a delightful way to usher in the new year. For some time the Korean Christians included the missionaries in their New Year calls, and in going from house to house much time and energy was consumed. It was an all-day affair. So the happy plan originated of appointing a certain hour and place for the missionaries to receive the greetings of their Korean friends on New Year's day. To-day, being New Year's Day of the new century, January first, 1901, the community appointed the Hunt home as the place to receive the salutations of our guests. About 600 came and each one was treated to a plate with cake, candy, nuts and a pear.

Jan. 2. Our Station Winter Training and Theological Class opened today. It will last until the 22nd. About 300 persons are present. The men of the station have had a meeting and assigned the various books of the New Testament to different ones of us for special preparation. So far as possible when these books are to be taught they will be assigned to the person concerned. John and Galatians fell to me. In another year or so I hope I can begin to share in this class instruction.

Jan. 28. Mr. Hunt and I start for Whang-hai-do to be gone a month or more. Mr. Hunt will hold several classes of a week each, while I will study with my teacher and try to absorb as much of the language as my system will take in. My teacher and I are beginning to get on speaking terms with each other. It is an awful twist to one's mentality to try to masticate this language. Does the process of mastication belong to the brain or to the stomach? Well, anyway, both organs are often upset by the new matter offered them. The weather is cold and disagreeable, the ground covered with snow.

Feb. 18. Two classes have been held by Mr. Hunt and then we come to the Mission rest house in Anak. Several of these rest



houses have been established in different parts of the country. They serve as a cache for provisions and have a bed or two and a stove, so that the missionary can drop in on his long trips through the country and rest his weary bones before proceeding on his way. The classes were well attended. I taught some singing, and even sang some solos. Nobody in America ever thought of asking me to sing, but out here I am a star of the first magnitude. I can at least keep the tune, and that is more than can be done by the Koreans that I have so far met. We spent a restful Sabbath day. Today we walked from Anak to Modong, a distance of 60 li (some 20 miles). Our packs were carried on the backs of men. On our way we stopped at a Korean inn and had some "cook-su" for our lunch. This is something like noodles, made of buckwheat flour, and after being cooked is pressed through an iron plate full of holes so that it comes out in long streamers. It is served in a bowl and covered with bits of pork, red pepper and "kim-chi", this latter being a kind of pickled cabbage and turnips. My stomach rebelled the first few times it was introduced to this concoction; now I have really learned to like it. The cooksu of this province is said to be famous through the country as being the best there is. The proper method of eating it is to lift the end of the strings to your mouth with your chopsticks and then keep on pressing it into your mouth till the end is reached. It makes a non-stop journey from bowl to stomach. I hope to master the art ere long.

Feb. 26. Close by us here at Modong where we are holding another class is a place being erected for sacrificing to demons. There are two tall poles near the place, from which hang long, bright colored pendants. They will not permit Mr. Hunt and me to go near the place. Doubtless the demons would be frightened and perhaps scared away by the near approach of these "foreign devils". Some time ago we passed a place where I noticed some white-clad Koreans upon a mountain-

side. I asked what they were doing and was told that they were sacrificing an animal to the spirits of their ancestors. This is an old Korean custom, generally repeated annually. It is a real blood sacrifice and has doubtless come down through the ages. Would that they knew the futility of trusting to any other blood-sacrifice than that once-for-all offered on Calvary!

Feb. 27. Took a walk before breakfast, and was met by a man who warned me not to go near that place of sacrifice. I could hear voices and noises such as the beating of drums. This afternoon the sacrificers had a big parade through the surrounding fields. They were dressed in fanciful colors and carried multi-colored umbrellas and flags, which they waved to and fro, and ended all by dancing about a circle, Indian fashion.

Mar. 1. Tonight the class will conclude. Mr. Hunt is staying for the evening session. With the boys and packs I came over to Sariwun where we are to spend the night. We will leave for home in the morning. Horses have arrived from Pyengyang, 140 li away.

Mar. 2. Travelled all day in the mud. Mr. Hunt hired an extra horse this afternoon and pushed on ahead, expecting to reach home tonight.

Mar. 3. Reached home at eleven o'clock this morning, after five weeks absence. My, but it is nice to get a good bath and some clean clothes and to sit at a table once again! I spent most of the afternoon reading my letters and papers which I found piled up awaiting my arrival. Glad to know the world is still moving. Nearly everybody is sick with the grip and bad colds. Sort of feel it's going to hit me too!

Mar. 12. Have a very bad cold. Nearly all the community sick with the grip. Snow is melting rapidly. Spring is late. River is blocked with ice, though it is beginning to loosen up.

*(To be concluded in September)*



# Spiritual Cures In A Hospital

MARGO LEE LEWIS

**A**T THE END of my second year here in the Severance Institution, I am still praising my Heavenly Father for sending me to this place of great opportunities and many privileges. Like the nurses, there are very few minutes each day when I can sit down, as the various tasks require much running about, but as each errand is one of service, at the end of the day my heart is very happy. I loved the work from the beginning and now very much hate to leave it, although a furlough year looks very attractive.

The free clinic, where the poor people, beggars and very unfortunate ones come, is my specialty. Every face there each morning greets you with a smile and all seem to appreciate so much what the hospital is doing for them. While the doctors are busy making their examinations, we do personal work among those who are waiting. While there needs to be much teaching before some of them understand, there are always decisions each day. The new names and addresses are sent to the nearest church, so they can help in the follow-up work. The "we" are the Bible woman and myself: Mrs. Chun for the fall and winter term, and Mrs. Ha since the first of April. The latter is the daughter of a Methodist pastor and the wife of a Presbyterian helper, so she is especially well fitted to help in this union institution.

Both of us visit all the women patients in the hospital each day. After we have listened to their stories their hearts are open to the gospel story, so, as many of them are on for a long period, we have a great opportunity to show them how they may really accept Jesus Christ as their Savior and have joy in their hearts. With the Christian women we read the Bible, pray and sometimes sing. In the children's ward they always want us to sing. To those who can read we give a small copy of

the Gospel of John or a tract, but when they become Christians they always want to buy a New Testament and hymn book. After I have given a new patient a Gospel, I always have a thrill when I go back next day and find her reading it; for I well know that the reading of the Word brings a blessing in itself.

We are most grateful to all those who have given so generously to the fund that is used for the free work. Nearly ¥700. has been received and expended during the past year. Some items from the financial statement presented each month will give some idea of how the money is spent:

- 51 days ward treatment for Mrs. Park.
- Abulance to north end of city for Mr. Kim.
- 10 days ward treatment for orphan boy.
- Food and lodging for poor man.
- Medicine for three men.
- X-ray for little child.
- Carfare home for man with tuberculosis.

The first statement above was ¥100. for a woman who came in from the country at death's door, so for days we did not know whether she would live or not. However, after over a month's care, she became quite well and returned to her home a happy Christian. Her husband came many times to see her while she was in, so he too heard the Gospel story and became a Christian. They are both attending church each Sunday now.

In October Dr. Oh, our President, asked me to take over the house-keeping department. I said yes only after much thought and prayer, for I felt very incapable; but the last few months since the decision have been very precious in daily leaning on my Heavenly Father's strength and depending on Him for guidance. The nurses have co-operated so beautifully that the work has gone very smoothly. I have learned a great many things for which I am deeply grateful. There have been many problems, especially at the



end, but the treasurer has never request of mine yet. Months ago, the hospital sent a request for bandages and gauze as well as other hospital supplies to the Presbyterian Board of Foreign Missions. We hope that our church women will not think the request too large, but will do all in their power to see that the order is soon filled, for it is really an S. O. S. call. My Bible woman in the country has faithfully carried on in the place where we started preaching two years ago. The little group has now developed into an embryo church, so the members are leading their own services and meeting each week, both on Sundays and on Wednesday evenings. The group is growing

steadily, so we feel sure that it will grow into a flourishing church, for there are several villages around the place where the church is located. It is just a thatched roof Korean house, but it can be added to at any time.

My Sundays through this year have been spent in service for the church on the Severance Compound. The pastor asked me to act as advisor to the young peoples' group, which I have found great joy in doing. Their chorus has practised at my home each week and they have sung each Sunday evening at the church and at the hospital too. They are a fine group of young people from many schools and enthusiastic in their service for their Savior. Their enthusiasm is contagious.

## Things We Remember

A. I. LUDLOW, M. D.

**I**T HAS been my good fortune to have performed some life-saving operations, but it is not of these that I write. Strangely enough, such services, which at the time are deeply appreciated, are often soon forgotten. It is not by the great deed but by the little, wayside ministry, simple things of every day occurrence, that most of us will be remembered.

One such incident occurred a few years ago, while I was in charge of the Department of Surgery in the Severance Union Medical College and Hospital. A little Korean high school girl, coming to Seoul on a suburban train, had the misfortune to fall under the car. Her leg was nearly severed and she was taken to Severance Hospital for immediate amputation of the leg.

The day following the operation I happened to pass a store where some beautiful plants were on sale. I purchased one and took it to the little patient. She made a good recovery and returned to her school. A few years later, when she was about to graduate and enter Ewha College, she came to her teacher and said, "Will you please go with me

to Severance Hospital? I would like to see the surgeon who operated upon me."

The teacher was a little curious to know why the girl wished to go so long after the operation, so asked,

"Why do you want go? Do you wish to thank the doctor for the operation?"

"Oh, no," replied the girl, "It is not for that reason."

"Then why do you wish to go?" persisted the teacher.

"Well," replied the girl, "I am of course very grateful to the surgeon for the operation, but I wish to thank him especially for bringing me the plant with the beautiful blossoms."

Christ said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:42.)

In this instance the cup of cold water was a plant. One thing is sure, I have never lost my reward and do not have to wait until I get to heaven to receive it, for the thanks of this little Korean girl still remain in my memory, while the so-called greater things are forgotten.



# The Protestant Church in Chosen

The Theological Seminary of the Oriental Missionary Society received its official permit in the early part of June. This Seminary, located in Seoul, has served the church for more than thirty years, sending out nearly 500 religious workers. Their religious fervor and evangelistic enthusiasm are clearly seen in their zealous worship services and devoted social welfare activities. With the official permit of the Seminary, great changes were made in the staff as well as equipment. There will be three years of religious training, three terms in a year, for those who prepare to be leaders in the church.

The building of the new Central Methodist Church in Wonsan, has already been reported in this column. The admirable enthusiasm for church activities on the part of the church members is widely known. The church started a library and a club room on June 16. They have been long preparing for the library, which already has nearly 2,000 books, including philosophy, religion, literature and children's books. It is open to non-church members as well, and it will be a fine means of introducing them to the real nature of the church. The club room has been equipped well for games and physical exercise.

The plan for giving religious training to the blind is receiving favorable attention by the churches. At the Seung-dong Presbyterian Church, Seoul, a missionary society for the blind was organized ten years ago. Mr. R. C. Coen initiated the idea for organizing the society. The Seung-dong Church has made collections for this purpose on every second Sunday of the month for many years past. The fund has grown to be quite substantial, and the Society sent word to all churches in Seoul, appealing to them to launch a united effort for the betterment of the blind. There are about thirty blind people in Seoul who have been led to the church through this Society.

A significant meeting in honor of those who have been Christians for more than forty years, as well as for those who read the Bible through every year, was held at Haiju, Whanghai province, during the District Conference. There are 18 who have been church members these forty years. One woman has been a Christian for 47 years, and 13 out of 18 thus honored are women. Those who read the Bible through every year are six members.

The young people of the Presbyterian Church at Quelpart Island organized an evangelistic society recently with thirty members. They decided to go around the rural sections holding tent meetings and religious educational institutes for those who are already in the church. It is quite encouraging that these young people, who have been well trained in colleges in Seoul and in Japan, have started such a worthy movement.

For the past two years Korean farmers, all Koreans in fact, have never been able to get the fear of drought from their minds. They looked up at the sky for rain or snow. The results of the drought in 1939 are clearly seen in the past few months. There has been great anxiety lest there might be another dry year. Anyone who has been to church in rural districts, could see trouble on the faces of rural Christian members. The worry, however, is cleared away within these few days. Sufficient rain came at the beginning of July continuing over a week, and the rain was timely for replanting of rice. Good crops are generally expected this year. The dry weather of June reminded us of the dry years in Jewish history, and the suffering of the people also reminded us of the experiences of that ancient people. The good rain, however, brought the message that God's sustaining providence is ruling over all human worries, and that He is mindful of His children.

"Summer may be a painful season", says a noted writer, "from which people try to escape as much as possible. Going away from the heat and sweat is supposed to be a mark of social prestige. Yet this season has also its significant message to thoughtful minds. Summer is a time when nature creates its beautiful vegetables and fruits. It is a time when plants turn the soil into red apples and white rice. It is the season when nature does a benevolent, creative work. The changing of one kind of energy into another means life. Our human life means also the changing of certain energies into something worthy. One's personal ability means one's capacity for turning a person's energy into something. So, while we may rest for vacation either at the mountain or by the seashore, we should not forget to be harmonious to creative nature, which is really one side of divine, creative work."

The Korean Methodist Church has held a Religious Educational Conference in summer for many years. Generally the delegates of the whole church gathered at one place. It was a fine chance to have good fellowship and instructive study. It was a time of changing ideas and methods. Nothing affected so much the public opinion of the Methodist Church as this summer conference. From this year on, however, a small gathering of each local district will be tried instead. Though the crowd may be smaller, yet there will be many other advantages. The real problems of every district can be definitely faced in a small gathering better than in a large conference. The great emphasis of the Christian Church should be upon growing its roots into the deeper soil of the people's minds. Our good wishes are extended to these meetings, that they may find ways through which churches can grow deeply in their spiritual life and service.



## Contributors' Column

Mrs. Smith, who with her husband, Roy K. Smith, M. D., has been in the Northern Presbyterian Mission since 1911, is a versatile scholar and an indefatigable worker. She has contributed to this magazine valuable articles on science, medical work and other subjects in the past, and now sends one that has grown out of her study of the Japanese language. Finding this material interesting, she wrote it for the Korea Mission Field. Good copy can be found anywhere by those who keep our needs in mind, as Mrs. Smith does.

Dr. Billings, a member of the Methodist Mission since 1903, has been engaged in College and Theological work all this time. He is one of the most powerful of missionary preachers, being in great demand at young peoples' conferences, etc. Only with difficulty was Dr. Billings persuaded to allow us to publish this appreciative verse on the Diamond Mountains. We hope others will be encouraged, also, to share their inspirations.

Mr. Niwa has been a member of the Kumiai (Congregational) Church of Japan for 58 years, and a secretary of the Y. M. C. A. for 42 years. He was President of Doshisha University, Kyoto, for three years. He and Mrs. Niwa, a graduate of Kobe College, came to Korea in 1910. Mr. Niwa's benevolent presence is always welcome at functions where government officials and missionaries meet, and he has made it his special task to try to make the two groups see each other in the best light and to work in harmony.

Miss Wagner, who has been in the Methodist Mission since 1904, was the first and is the present principal of the great school of which she writes. She was editor of the Field from 1927-1934, and has served Korea ably with her pen, as well as in other ways.

Miss Knapp, who arrived only last February, is a member of the Methodist Mission. Notice was given in April of her distinguished record in religious education in America. She has already made a real place for herself in that work here.

Dr. Bernheisel's interesting diary is continued from July. He and Mrs. Bernheisel are senior members of the Northern Presbyterian Mission.

Miss Lewis, who has belonged to the Northern Presbyterian Mission since 1910, was for many years principal of the Chungsin Girls' Academy, Seoul. The evangelistic work at Severance, which she has recently taken up, comes to her as a heritage from the many devoted women who have carried it from the first. Miss Lewis, who brings to it rich experience and a fine command of both the Korean and Japanese languages, gives promise of making a record in this important work.

Dr. Ludlow was a distinguished and effective member of the N. Presbyterian Mission from 1911-1938, connected with Severance Hospital, Seoul. He and Mrs. Ludlow retired for health reasons in 1938 and Mrs. Ludlow died the same year. Their hosts and friends were delighted to see Dr. Ludlow back in Korea last month for a brief visit. The subject of the characteristic sketch in this issue is now a senior in the Literary Department of Ewha College.

Mr. Hobbs, who is responsible for the Notes and Personals, is Secretary of the British and Foreign Bible Society in Korea. He has been in Korea since 1910, and is one of the most valued and helpful members of the missionary community.

## Notes and Personals

### Northern Presbyterian Mission

#### *Left on Furlough*

Dr. and Mrs. W. N. Blair ... .. Pyengyang  
Rev. A. Campbell and Family and  
Mr. A. W. Ott, Mrs. Campbell's father...Kangkei

#### *Left for School in Canada*

Lera Avison

#### *Returned to Korea*

Mrs. C. S. Hoffman ... .. Syenchun

### Methodist Mission

#### *Left on Furlough*

Miss M. I. Hess... .. Chemulpo  
Miss M. Billingsley, ... .. Seoul  
Miss M. E. Church ... .. Seoul  
Miss Gertrude Snaveley ... .. Seoul

#### *Transferred from Pyengyang to Ewha High School, Seoul*

Miss Esther Laura Hulbert

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## FLASHES—Continued

value, and while the Korean prefers rice if he can get it, he to-day is paying for potatoes—proportionately—more than he pays for rice. And what a crop!—600 bushels to the acre, no spraying, no diseases, *no potato-bugs*. The potato is the most profitable crop the Korean farmer can raise—but only part of them have found this out yet. For ten years I have been urging them, as I could make contacts through my agricultural extension work, to raise potatoes. The Government experts have been doing the same thing, and we have all pushed improved seed, and the farmers are planting more potatoes each year. So with wheat, ten years ago it was seen only here and there, and the only market was for the making of Korean whiskey. Now it is raised everywhere in the north, and goes to the big flour mills, or is ground and used at home. All this is so much gain to the farmer and to the country.

*D. L. Lutz, Presbyterian, Pyeng Yang (Heijo)*

**REVIVAL BLESSINGS.**—Neel Bible School closed for the summer vacation on the night of June 27th, after a six day revival led by a local deacon who has recently had a great blessing himself and is passing it on to others. God's wonderful love and power were manifest, hearts revived and reconsecrated. The Lord has done wonderful things for us this year and we praise His name, for His name alone is exalted.

*Miss Mary L. Dodson, Principal, S. Presbyterian, Kwangju, (Koshu)*

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